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THE
FOURTH

SERMON PREACHED AT
HAMPTON COURT ON
Tuesday the last of Sept. 1606.

BY

JOHN KING^R Doctor of Divinity, and
Deane of Christ-Church in Oxon.



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THE

FORWARD

SERMON PREACHED AT

THE CHURCH OF ST. MARY

ON SUNDAY MORNING

BY

THE REV. FREDERICK D. MASON

OF THE CHURCH OF ST. MARY

NEW YORK

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8. Cantic. II.

Salomon had a vineyard in Baal-hamon: he gaue the vineyard
vnto keepers; every one bringeth for the frutes thereof a
thousand peeces of Silver.



Remember a difference they
make of the three bookes of Sa-
lomon according to their sub-
iectes, three several sciences or
disciplines, that lead man to his
blisse; the first wherof is *Morall*,
the second *Naturall*, the third
Theoricall and *Supernaturall*.

Hierom.

1 In his *Proverbs*, bycause of the precepts and in-
stitutes of good life, they oblerue *Ethickes*.

2 In *Ecclesiastes*, bycause of the search and know-
ledge of causes, and distinction of substances from
shadowes and vanities, *Physickes*.

3 Lastly in this booke of the *Canticles*, they consi-
der *Metaphysickes*; wherein is a sacred ἑπιθалаμίου, hy-
men, or marriage songue (*Voluntatum, non vocum co-*
sonantia, not so much in words, as in wils) contain-
ing an indissoluble coniunction betwixt Christ and

Bern.

his Church.

Wherefore I make no question, but as the rest of the body, so this part of the tongue also is spiritual & divine: & that *Salomon*, like *Moyse* else where, hath a vaille vpon his face, & leauing the least and lowest rourne to the literall sense, aimeth for the most part at mysteries. For that *Salomon* in his proper person the first and best knowne by the name of *Salomon*, had a vineyard in proper tearmes without any metaphor, or translation; and seated in *Baal-hamon*, whither you make it a proper name as *Heshbon*, and *Engaddi*, and other vineyards in the booke of God, or whether cōmon and appellatiue, bycause of the plenty and store that was in it; and that he set out his vineyard to Keepers at a price, allowing a competency to thē for their labour and culture bestowed, and reserving a rent to himselfe; is either true in the storie, it was so indeed, or incōgruity there is none, but it might be. A part of his Roial demaines is in vineyards, and Orchards, and paradises, in the 2. of *Ecclesiastes*.

All this (notwithstanding) is but the outward shell to an inward kernell, the foot of the ladder next to the ground, as in the vision of *Jacob*, wherein there is yet no climbing vp. wherefore the counsaile of *Bernard* is from the 23. of the proverbs, when we are called to the table of a rich man, to consider diligently what is set before vs. *fratres ad mensam Salomonis sedemus, super nis est referta delitijs*: Brethren, saith he, we sit at the table of *Salomon*, the meat that is set before vs is heavenly and diuine. The Apostle said, bath God care of oxen? *Numquid de vineis & vitibus & virgultis cu-*

Ser 30. in.
Cant. et. 63.

ra est

ra est Deo? In like manner, hath God care of vineyards? Homines, non arbores amat homo-deus: he that is God & man loveth men, not trees. His conclusion for all is opera hic et impensamentibus danda, non fructibus: the cost and care we bestow must be spirituall upon our soules, not corporall upon the fruits of vineyards.

Who then is this Salomon or what this vineyard? what this Baal-hamon? These Keepers, this fruit, this rent, who & what are they?

Salomon is not Salomon the King of Israel, but the King of Kings: not Salomon from the earth earthly, but Salomon from heauen heavenly. he that in the Gospel is more then Salomon. *v/ q. adeo meus Salomon, Salomon est, ut non modopacificus, sed pax ipsa vocetur. The Salomō whom I meane is forighly a Salomon, that he is not only a peacemaker, but verypeace it seife. Salomon is Christ.*

Bernar. ser.
27 in Cantic.

The vineyard is his Church, a metaphor wel known in the scriptures, were it a stranger vnto you, I would lead you into acquaintance with it throughout the whole booke of God, but it is not so. *vineam intelligibilibus, an intellectuall, mystical vineyard* is his Church: planted by Gods right hand, grounded in faith, rooted in charity, watered by the word of the preachers, digged and manured by the discipline of magistrats, the wine wherof hath the sauour and tast of a good conscience within, the colour and cure of an holy cōversation without, and the winepresse by which it runneth abroad, is the tongue of open & thankfull confession to the praise of God.

Baal-hamon is the sire of it, *vallis, or planities, or*

49 Esa.

Bern.

Genes. 3.

Cant. 4.

Esa. 5.

Deut. 32.

Esa. 49.

*dominus multitudinis, scilicet vini, a valley or plaine or lord, of store, to weete, of wine. The Greekes say, ἐν ἔχῃ οὐτι πλῆθος, ἐν καλοχῇ ὄχλῳ, where the comprehension of people, that is of plenty was. It is Cornu filius olei by an other allegory in the 5. of Esay a fertill and fatt hill. Indeed so populous is the Church of Christ, that she meruaileth at her increase of childrē, & asketh in the prophet, *Quis genuit mihi istos? who hath begotten me these?* and the children themselues cry, *the place is to strait for vs.* Her beginning was at Jerusalē, but being thence abandoned, *migravit, nō perit, she travailed, perished not: pulsa de ciuitate, ab uniuersitate excipitur, being expelled the citty, she is receaued of the whole world.* Howbeit, we must ever remember there is also a choice made. For this vineyard is planted in Baal-hamon, not in the open field, whose portiō is the curse of brambles & briars; but in a seueral, peculiar, enclosed peece of ground, it is *hortus conclusus*, as the garden of Eden, and lieth within a hedge or fense, as the mount within railes. And whatsoeuer groweth without it, is *labrusca*, not *vua*, some sower or hedge grape, not good to eat, or rather the grape of Sodome or cluster of Gomorrhe, which groweth but to the fire. my meaning is, *extra ecclesiam nulla salus*, without the Church no saluatiō: which made the good Emperour Theodosius resolue with himselfe, *Malo esse membrū ecclesie, quā caput imperij, I had rather be a member of the Church, then head of the whole empire.**

The Keepers of this vinyard are both the *magistrat*, & *minister*. for that the former also is, can not be doubted: he is *nutritus ecclesie*, the *nursing-father*

of

of the Church, & per regnum terrenum caeleste regnum proficit, Kingdomes of the earth are good helps and furtherances to the kingdom of heaven. Ego communis quidam sum episcopus &c. I am a certaine common Bishop among you, and as it were at large, said the worthy Cōstāntine, (as you heard not lōg since.) But this field hath bene reapt already to my handes. The later is a keeper also, but with no little oddes. The difference must ever be held betwene the *Diademe*, & *Ephod*, the kingdom & priesthood, betwene *ὡς ἐξουσία*, & *ἡγεμνία*, the *soveraigne*, and any other *subordinate* magistrat. Every *superiority* is not *impery*, nor every *superuision* & *inspection*, *dominion*. The power that the one hath, is *regall* & *imperiall*; that the other, *pastorall* & *pater-nall*; The one in things appertaining to God alone; the other *longe latēq;* with a farther extent both to God & man without limitation; the one as lord and master, the other as a father; the one by *mādatory* & *coactive* authority enforcing, the other rather *exhorting* & *perswading*; or if ever he commaund, wheras the one vpon paine of loosing liberty, or limme, or life; the other doth it in the name of God, and before the Lord, and his holy angels, & vpon denunciation of Gods iudgments, The one beareth the sword: the other hath a sword too; but it is the sword of the spirit; or *micro ecclesiasticus*, the sword of the Church, wherwith he smiteth not the body, but the conscience; or rather not a sword, but the *Keyes* of the church. the one hath a rod of iron to crush in peeces, the other hath not more then the rod of his lips. In a word, to the one belongeth tribute, to the other rather *tithes* & *offerings*:

Isidor.

Euseb. de vit.
Const.

1. Pet. 2.

Rom. 13.

Psal. 2.

Rom. 13.

to the one *feare*, to the other rather *reverence*, to the one *voluntary*, *necessary compulsory subiectiō* (you must needs obey) to the other rather *voluntary*, a *necessary* too, but more inclining to a voluntary, a better tempered, and rather perswaded kind of submission.

But more accommodate to the mind of my text, next and most immediatly knitt to the *custody* & care of this *vineyard* (according to the Apostles phrāse, ye are *θεοῦ γεωργοί*, Gods husbandry) are the *pastours* of the Church: of whom God speaketh by his prophet, *fili hominis posuite speculatorem*, sonne of man I haue made thee a watchman: and I haue set thee over nations and kingdoms, *ut euellas, & destruas. et plantes*, to pluck vp, and destroy, and plant &c. *rusticani sudoris schemate quodam* (Bernard to Eugenius) figuring the paines of the pastour by the toile of an husbandman. For all these haue *sarculum lingua*, a cultre in their tongues: (*sarculum, non sceptrum*, laith Bernard to the same Eugenius againe, a cultre, not a sceptre) & *gladium verbi, non ferri*, a sword of the word of God, not of iron. And their office is. 2. Tim. 4. *Argue, increpa, improue, rebuke*, there is *putatio*, pruning of the vine; but withall *obsecra intreat*, there is *plantatio*, planting. To be short, Paul is a planter, Apollos is a waterer, & al the rest are *συνεργοί*, some way or other labourers, with God in husbanding this vineyard.

The fruit of a vineyard is the bloud of the grape. this is *fructus nativitatis*, Plal. 107. the true native fruit of it. The vine thal speake for her selfe from that parable, *Iud. 9.* & tell you what her fruit is: *Vinum laticans Deum & homines*, wine that gladdeth both God

and

1. Cor. 3.

3. Ezech.

1. Ier.

De Confid.

Ser. 58. super
Cant.

and men. (*Vinū* letitie, not *luxuria*, nor *libidinis*, wine of comfort, and gladnes, not of exceſſe.) It may bee *Vinum mæſtificans* ſometimes, wine of ſorrow. Marke the parable. The Oliue hath her fatnes, the fig-tree her ſweetnes alone, thoſe be their qualities: but *eſt vinea quedam acrimonia & ſeveritas*, wine muſt bee ſomewhat tart, as well as pleaſant: *Coniungi debent ſuauitas & ſeveritas*: Sweetnes and ſharpenes muſt be ioined together. As neceſſarie it is at times to heare the voice of the Church *condemnantem*, condemning, as *conſolātem*, comforting; and *repoſcentem*, requiring, exacting the duties of chriſtianity, as *ignoſcentem*, pardoning faultes & defaultes, which ſhe ſhal eſpie: at ſometimes to feele her hand, *plectentem*, ſmiting, as wel as *amplectentem*, embracing at ſome others. There muſt be both *manna*, and *virga* in the arke, bread for refection, and a rod for correction. *osculum* and *frenum*, a kiſſe for freinds, a bridle for refractory and ſtubburne perſons. I named it *planting* and *pruning* before: there muſt be both *doctrine* and *discipline*, elle is there wanting one of the two principall pillers, that the Church ſhould ſtand vpon.

Shal I ſay in a word what this *fruit* of the vineyard is? Go to the parable once more. *Vinum quod latificat Deum et homines*: whatſoever are the duties of either table of the law, towards God in the former, in the later towards man the image of God, are the *fruits* of this vineyard, that is the Church of Chriſt: and *fructus naturæ* ſtis, the *natural* and *kindly* fruits. For to what other end were we made, redeemed, regenerate, begotten a new by the immortal ſeed of Gods

Bern.

Ser. 60. in
Cantic.

word, sanctified and seasoned by his holy spirit, but that we should keep his lawes, and walke before him in holynes, and righteousnes to our liues end?

Phil. 4.

Math. 25.

Ezech. 3. & 33.

Lastly the *rent* that is giuen for the fruit of this vineyard, Luk. 16. is that *redde rationē* at the cōming of Salomō : the issue wherof wil be on the one side, *gaudium et corona*, our ioy and our crowne; and *Euge serue bone*, wel done good servant : on the other, *sanguinem requiro*, I require that bloud at thy hands, which hath beene spilt through thy negligence. Let *Keepers* well weigh with themselves the *rent* they must thē bring.

1. The reckoning riseth very high, as appeareth by the sūme in my text *mille argētei*, a thousand peeces of silver. 2. The singularity of accōptants aggrauateth the danger, *uir afferet*, that is, *quisq; singuli afferent*, euery one shal accompt by the pole: and therefore folly for any one keeper to lay *nō agnoscar in populo magno*, ther are so many keepers of vs, that what is my one soule amongst so many thousands? *posuerunt me custodem in vineis* (went before in the Canticle) *vineam meam nō custodiui*. They made me a keeper of the vineyards, and I haue not kept mine owne vineyard: wherevpō saith S^r Bernard, *Ego huius loci occasione meipsum reprehendere soleo, quod animarum mearum curam susceperim*: By occasion of this place I am wont to be displeased with my selfe (sith the charge of my private selfe was so difficult) that ever I tooke vpon me the cure of soules. To recapitulate al that hath bin spokē, Salomō is Christ; the vineyard is his Church; Baal-bamon the increase; the keepers are pastours; the fruit is the loue both of God & man; the *rent*, is the reckoning that must bee

Eccle. 16

Cap. 1.

yeelded vp at the comming of Salomon.

What care the Lord hath euer imbraced & tēdered his Church with (to omit his *quid ultra?* in the 5. of Esay, *what should I more haue done?* If we looke but in at the next dores to my text, will presētly appeare. *vine mea, quam mihi, coram me: my vineyard, which is mine* or belongeth *to me*, is *before me*. His constant, redoubled asseueration, in so many possessiue, respectiue, relative tearmes, of so neare appropriation, alliance, and amity, that we cānot imagine a girdle about the reines of a man to be nearer, no nor the apple within his ey, nor bowels within his belly dearer vnto him. *My vineyard, which is mine, is before me*: alwaies vnder the light of his countenance, vnder the eye of his prouidence, and the everlasting obiect both of his lookes, and of his loue also.

A part of which his loue, & not the least is, as he delt with the wounded man in the Gospel, whom by reason of his many infirmities he commended to the goodman of the Inne, and deliuered him two pence (say they were the two testaments) in stocke, & whatsoever he should more expend in counsaile and comfort and his owne painf-taking, he would repay all at his back returne: so beholding from the height of his sanctuary the cōditiō of his vinyard, in so much dāger of miscariadge by *foxes* within, & *wild bores* without, *serpentibus* and *apparentibus*, saith Bernatd, *latentèr* & *patentèr*, *openly* and *secretly* oppugning the weale therof, himselfe the principall *γῶργος* husbandman Ioh. 15. after the daies of his flesh, hath commended it to other keepers, *non efficaciam querens, sed con-*

Luk 10.

20. Exod.

gruentiam, not out of want to himself, but for conuenience to it, man vnto man being the meetest instrument to lead him to saluation. (*speake thou vnto vs, & we wil heare thee, but let not the lord speake, least we dye.*) To theſe he hath perpetuated life & continuāce not in their ſingular perſons, but in their line and ſucceſſion, *Ego vobiscum uſq; ad finem ſeculi*, I am with you (O ye keepers) to the worlds end. So the Apoſtle witneſſeth *Eph. 4. 11.* He hath giue ſome to be Apoſtles, ſome prophets, ſome Evangelists, ſome paſtours & teachers, for the gathering together of his ſaintes, for the worke of the miniſtery, for the building of the body of Chriſt, *donec occurramus omnes, till we all meete &c.*

Exhort. ad
caſt.
De fug. in
perſeq.

Now what difference there is betweene keepers, and keepers them ſelues, I ſtand not to declare vnto you. *ſtabo ſuper custodiam meā*. but diſtributing the whole Church of Chriſt into two ranckes and companies, *ordinem, et plebem* as Tertullian ſorteth them, *duces or paſtores, & gregem; clerum, and populum; priet, & people.* I may truly affirme that the cuſtody of this vineyard hath ever paſt through the handes of thoſe ordered perſons, whom eccleſiaſticall writers call *hieruſus, conſecrated men*, the ſpirit of God *Act. 13.* and *Rom. 1.* *ἀποριſμένους* men ſeparated & put apart, the fathers *πνευματικὸς, clericos, eccleſiaſticos, ſpiritually, cleargy and churchmen.* And theſe by vndoubted commiſſion from Chriſt, ſucceſſion frō Apoſtles and apoſtolique perſons, confirmation of the primitive and purer Church, and preſcription of all ages downe to our owne times, haue beene euer inueſted with diſpenſation of the myſteries of Chriſt, admini-

stration of the word and sacraments, power of the keies, remission & retention of offenses, exclusion frō, or admission into the Church of Christ, imposition of hands, for the raising vp of new seed to the brethren deceased, with other the like provinces and chardges belonging to them alone. Answerable to which their offices, and not disagreeing to the name of *Custodes* in my text, are those vusual titles of theirs throughout the booke of God, *οἰκονομοὶ Stewards*, *ποιμένες, pastors*, *προεσῶτες*, *προϊστάμενοι*, *ἡγούμενοι*, *ἐπισκοποὶ*, and in the writings of the learned, *Antistites*, *præsules*, *præpositi*, *rectores*, &c. all names of *superioritie and government*; albeit in regarde of their daiely service to God and his Church, because *Episcopatus* is *opus*, a *bishopricke* is a *worke*, and not *honor*, *honour alone*, but *onus*, a *burthen*, & they are bound by their callings *prodesse*, to do good, as well as *præesse*, to sit in place of government (as the *kingdome* it selfe also is tearmed *splendida seruitus*, an *honourable kinde of service*) they are styled by the names of *λειτουργοὶ*, *ὑπέρταται*, *διδάκονοι*, to betoken and put them in minde of their *ministry*.

Endlesse were my taske to vndergoe the prooffe of all the particulars before mentioned: but I am freed from the weight thereof. My service at the present is rather in the negatiue & destructive part; not so much to declare vnto you what the authority of those *keepers* hath bin, and how farre it reacht, as to shew there are others in the Church of Christ, to whom these chardges never appertained.

I cannot deny but the *keepers* of this vineyard abused the vineyard, none more. They became such kee-

Bern.

pers of it, as wolues are over sheepe. *Tradidit eam custodibus*, saith my text; I may as truely say, *Custodes tradiderunt eam*, in an other sense, her keepers betrayed her. Indeed they proued *traditores traitours* against her. *Dicimini pastores, cum sitis raptores*: you are called *pastours*, you are *devourers*. And againe, not *Cultores dressers*, nor *custodes guardians*, but *Latrones & fures*, *theeves and robbers*. They succeeded in the Apostles *roumes*, but without *imitation*, in *sede* not in *fide*, in their *seat* not their *faith*. They had *ministerium loci* not *zelum*, the *place* but not the *zeale* of their ministratiō. They ran *ad cathedram*, not *ad curam*, to the *chaires*, not the *cures* of their predecessours. They followed those holy men as *a tempest followeth a calme*, or *sickness health* (saith Gregory Naz.) that is, they came after them. And what with their idlenes, ignorance, avarice, ambition, tyranny, pride, having at length turned *famulatum in fastum*, their *ministry* of the gospel into a *Luciferiā pride*, to overtop the Emperor himselfe, they so infected & afflicted the Church of God, and waxed so intollerable, that they could neither endure their own sores, nor abide other mens remedies; *multitudo reprehendētium*, did but *indurare impatientiam*, they grew much the worse if any reprovved them. By reason of which their obdurance it came to passe, that as Kings were expelled out of Rome, for Tarquinius Superbus his offence, and the Anabaptistes in Germany must needs create a new worlde of magistrates, because those in present authoritie did not please them: so for the wrongs and abuses that some *keepers* offered to the vineyard, all must bee turned

Sleidan.

out;

out; at least of those that were *chiefe* of them, not their *superfluous* top, (as one called it) takē away, but the very *substantial* roote hewen quite downe. *Ædibus, sedibus effugari* (which is Bernards word) to be *driven out of house and home*, might not suffice, vnlesse out of diocesse and iurisdiction, out of life and being: & not the *presbyteri*, the *persons* peecant theselues done away (which was Diocletians persecution) but (that which was *Julians*, and far worse) *ipsum presbyterium*, their whole *race* and *renew*, liuelyhood and maintenance vtterly extinguished: Their patrimonies and inheritances (as by a *lex Agraria*) dissipated into so many hands, as that without a miracle they might never returne to the right owners againe: As if they had vowed to theselues to sow the land of the church with salt, that it might euer remaine barrē, & never theceforth beare fruit more to prophets and prophets children. What? must all be removed & an vtter desolatiō made because some had delinquished? Cā they call to minde never a Cypriā, nor Chrysostom, nor Basill, nor Nazianzē, nor Austin, no one of those ancient Bishops of Rome, which wel neare 40. in a row witnessed their good cōfessiōs vnder those bloudy persecuting Pilars of the Empire, which may stand in the gap, and plead for the service that Bishops had done to the Church of Christ; but all must downe? *Esto, Athanasium culpauerint aliqui. say that Athanasius* (said Athanasius himselfe of himselfe) *were to blame, & might iustly be taxed, quid alij fecere episcopi? aut quis ab illis Arsenius interfectus est? what haue the rest of the Bishops done? what Arsenius hath bin murdered by them? A strange*

Epist. ad
solit. vit.
agent.

Enarr. in
Psal. 71.

kind of reformation; the whole body destroyed, by-
cause some parts are disordered and diseased. Our Sa-
uour delt not thus in that other institution of marri-
age: but when he perceiued (saith Ierome) that things
were come *ad a to their last and worst condition*, hee
brought the back *ad a to their first and best againe*; *Ab*
initio nō erat sic, frō the beginning it was not so. The
Merchant in S^r. Austin doth better plead for himselfe
and his calling, *Si mentior, ego mentior, non negotium*,
when they charged his professiō with lying & fraud;
if I lie, it is I that lie, not my profession. So shall you
haue husbandmen, that for a storme of wether de-
stroying their corne, wil blaspheme the name of God;
At hoc non faciunt agricolae boni, those that are good
wil never doe it. The like perhaps is in other courses &
trades of life. *At hominū ista, non rerum peccata sunt,*
these are personall crimes, not reall imputations. All
this is not markt in the case of these keepers: but a-
gainst them, their callings, & their livings is the voice
of Edom heard, *Downe with them, downe with them, e-*
uen vnto the ground. And when they are downe, let the
never rise up againe.

In steede of these are erected a new sort of keepers,
of a strange composition & concretion, part of clear-
gy, part of Laity, as of *old & new cloth peece* together:
the assembly, sessions, Senate, Synedrion, Consistorie,
Court of which persons (call it as you list) they name
the *Presbyterie*: and that *presbyterie* they call the
Church, at least *an epitome of the Church, a liuely repre-*
sentation and portraicture of the vniuersall Church,
the perfect body of Christ, the tribunall of Christ, yea

cælum in terris situm, a verie heaven seated upon the earth: the administratiō in these mens hands they tearme *diuine and apostolique institution*, an *individuall companiō of the Gospell*, the *holly discipline*, the *discipline of Christ*, *halfe the kingdome of Christ*, an *undoubted note of the Church*, the *eternall counsaile of God*, the *sceptre of Iudah*, yea the *sceptre of the sonne of God*, without which he ruleth not: lastly they intitule the *gouernors theselues*, *censors of manners*, *guardians of discipline*, *presidents ouer the law of God*, *vicars of Christ*, *set ouer the people in things appertaining to God*, and *such as watch ouer their soules*; and rather then faile, they make them *ecclesiasticall*, *ministers*, *Bishops*, *prophets*, to whom the *spirits of prophets* are subiect; yea they stick not to say, that *Σουατικῶς*, bodsly the *Angell of the Church of Ephesus* &c. to whom our Sauour writeth, may be vnderstood of their presbyters; with other the like innumerable attributes, wherwith they labour to aray the nakednes & uouelty of this late formed discipline, which neuer to this houre saw the age of a mā, threelcore & tē years. what needed all this? *licet sapere sine pompa*, men may be wise without glorying too much of their wisdōe. but it fared herein, as at the dedication of Nabuchodonosors idoll with cornet, trumpet, sackbut, psaltery, dulcimer, and all manner of instruments of musicke; so the whole book of God must be vnbowelled, and all the wit of man ransackt, to finde out a stile honorable enough for their new erected presbytery.

And bycause *nomen sine actu nihil est*, name without power availeth not, they haue assigned the offices

not inferiour to their titles. You would wonder to heare, that those of the laity should haue ought to doe in administration of sacraments: yet haue I heard that even these doe deliuer the Cup in some places. But what of the preaching of the word? you shall be told, that there is no difference betweene the and pastours, laue *publike & priuate*; for what the one doe in pulpits, the other doe in their consistories. It were incredible to be spoken, but that he that runneth may read it in their published and divulged bookes, that those whole descriptions appropriated by the holy Ghost, to *Bishops, presbyters, and deacons*, 1. Tim. 3. and Tit. 1. should be applied to their vnpreaching presbyters. They may consult, admonish, comfort, correct, examine, allow, refuse, suspend, excommunicate, absolve, & finally order *all things belonging to the Church*, that is to say in effect, directly, or indirectly and collaterally, at first or at second hand, *all things*; some of these duties seuerally & apart, each elder in his tribe; others iointly, & in cōmuniō with colleagues. As nāely, when they meete together. 1. Theirs are *elections & reiections* of all church officers: 2. *excommunications, absolutions*, and the *power of the keyes*, theirs. 3. Theirs the *disceptation and decision* of *all matters* whatsoever concerning either *corrupt manners*, or *peruerse doctrine*. Adde vnto these *imposition of hands*, common and prophane vpon consecrate persons, and *ordination* of the ministers of Christ, by those that are without orders.

After such harde and burthenfome provinces, perhaps you will aske mee what the persons them-

selues are (these Areopagites and Amphictiones, iudges of so weighty affaires) to whom it is giuen thus to expatiate and reuell through every corner of the house of God. No doubt they are al Bezeleels at least and Aholiabs, or Zorobabels, men of excellent both spirits, and gifts, furnished for such businesses. I distinguished formerly in the Christian commō-wealth two ſeuerall sorts, to weet, *Clergy*, and *laity*. One and (it may be) the better part of this Court are *pastours* and *Doctors*: the other, and far the more, such for the most part,

Quales ex humili magna ad fastigia rerum

Attollit, quoties voluit fortuna iocari;

Such as the satyre noteth, to day *Dama*,

———— *memento turbinis exit*

Marcus Dama, ——— to day a *tradesman*, to morrow a *churchmā*, to day an *artificer*, to morrow an *elder*: & so likewise back againe.

Alternare vices mirabere: ——— we may iustly wonder at their chandges. *Hesterni Quirites*, our yesterdayes rulers and gouernours of the Church, the next day retorne back to their wōted callings; like him that professed, Zach. 13. *I am no prophet, I am an husbandman: Husbandry was my trade from my youth up.* I knowe not well what to make of them, but as St. Bernard wrote of himselfe, Epist. 245. *Ego quaedā Chimera mei saculi nec clericum gero, nec laicum: I am a kind of monster of my tyme, for I am neither Cleark. nor lay-mā.* In a word such they are, of whom I will not speake so curtedly, as the Scribs and Pharises did, *This people that knowe not the law, are accursed*, Ioh. 7. neither

Perf

to barbarously and vnchristianly, as the papistes doe, when by wrongfull misapplication they abuse scripture: *Give not holy thinges to dogges; Cast not pearle before swine*: meaning in both these, the people must be debarred from reading of scriptures, who therefore, they say, are called λαοὶ, because they are λαῖνοι, indeed no better in sense and vnderstanding, then very stones. But this I am sure of, wisemen never thought it fit to ioigne with them in consultations of learning & iudgment. Their pro. estations are to the contrary, οἱ ἐν γνώσει ὄντες, ἔτε τοῖς πολλοῖς ἀρέσκουσιν, ἔτε αὐτοῖς πολλοὶ, *wise men please not the people, neither doth the people please the.* *unus mihi pro populo. populus pro uno. Cato pro centum millibus*, and *Plato instar omnium*. One man of sorte worth all the rest. *Hi in manibus suis sperauerunt*, *All these hope in their hands, and euery one is skilful in his owne worke. without these cannot Citties be mainetained &c. Sed in ecclesiam nō transiliunt, super sellam iudicij non sedent, neq. palam faciunt disciplinam & iudicium*, *They are not asked their counsaile in the congregation of the people, neither sit they vpon iudgment scates, neither are they meet for hard matters.*

Eccle. 38.

I haue shewed you in part what they haue assumed vnto themselues, but haue not declared as yet, what aduentures they made to bring things to passe. The beginnings at first were small, the proceedinges wonderfull, as of a graine of mustard seed, that becometh a great tree. I appeale to the truth of my story. That discipline, which at the first begged hir allowance from some neighbour Churches, was ready in the end to set hir foote in the neck of hir friends, and not

much

much lesse then founders.

Asperius nihil est humili, cum surgit in altum.
 Witnes the Pope towards the Emperour,

——— *Qui fluvialibus undis*
Intumuit torrens, fluit ac riuus amne perenni.

You shall often haue a land-floud, engendred but of raine water, that will be more violent for the time then a living and everfl-owing riuer. Did they continue their begging? nothing lesse. *Molestū est hoc verbum rogo. it is a grieve to craue.* They quickly turned *rogare* into *vim irrogare* (as Bernards word is) *crauing* into *compelling*. They call for reformation, and reformation is granted them *in doctrine* and *sacraments* to the vttermoſt. That will not ſerue: but reformatiō after this forme (*the Dagon of popiſh hierarchy, episcopall preheminance muſt fall before the arke* (I take it) *of the preſbytery*) or they wil neuer be ſubiect to any mortall man. Doe you ſticke to yeeld vs this? J now call to minde what praile S^c. Ambroſe gaue of the people of Millan, when there was hote perſecution in the Cittie, for the voice they then all vſed, *Rogamus Auguſte, non pugnamus, VVe entreat O Emperour, we fight not: perhaps they durſt not: yes, Non timeamus, ſed rogamus, we feare not, yet we intreat.* He affirmeth it to be the voice of the holy Ghoſt ſpeaking in them. He read at that time vpon Iob: & he went vp into his pulpitt, he ſaid, *unum Iob miraturus, to wonder at one Iob*, but he found them all Iobs worthy to be wondred at for their ſingular patience. The like S^c. Bernard in an Epiſtle to Lewes the French king: *profecto ſtabimus & pugnabimus uſq; ad mortem (ſi ita oportuerit) pro*

Lib. 5. epiſt. 33.

Epiſt. 121.

matre nostra, armis quibus licet; non scutis et gladijs, sed precibus fletibusq; ad Deum, Assuredly we will stand & fight for our mother, if need be, vnto death, with such armes as we may, not with sword and target, but vvith praiers and teares to God. But with these wee haue to deal with, it fared quite otherwise, *pugnamus Auguste*, or *Augusta*, *nō rogamus*, King or *Quene* whosoeuer, we entreat not, we must and will haue it. I deny not but motions there were some, & admonitions, petitions, supplications; but as physicke raught vpon a daggers point; either you must take it, or they will driue it downe your throate. For see the sequele. They breake forth to assemblies, confederacies, associations, subscriptions, sacraments, oaths, menacings, thundrings and lightnings from the Church, excommunications denounced, yea banners displaide in open field: *Quis sensus armorum*, &c. did the Orator aske? I may aske with S^r. Bernard, *ubi timor mentis, rubor frōtis*? where was either cōscience towards God, or reverence towards his anointed? yet on they must. This discipline must be advanced, and Princes submit themselues vnto it. And that Prince, King, or Emperor that shal annulle it, is to be held for an enemy to God, & himsele vnworthy to beare rule ouer any of Gods people. What doe I heare against the anointed of the Lorde, his Lieutenants on earth, Gods of the earth, *solo Deo minores*, subiect to none saue God? *Christus aliter & iussit, & gessit*, Christ bade, Christ did otherwise. *Conditor Caesaris Caesar tributum dedit*, He that made Caesar. p. *de tribute to Caesar*. Peter and Paule did otherwise; *alter amisso, alter submisso in cruce capite*, both sealed their

Tertul.
Bern.

obedience to the Emperour with sundry their deaths. And their writings haue an other language: *Let every soule be subiect to the higher powers.* They wil say that was in the churches infancie. And *let prayers & supplications be made for al, especially for Kings.* So theeeues must be praid for, & yet punished for their theevery. And *Princes must be obeyed, whither good or bad.* No, it is blasphemy to say so. I am sure it is blasphemy to say, as they saie. *Quis credidit auditui nostro?* Who will beleeue our report? *Annon iustius os loquens talia fustibus tunderetur, quam rationibus refelleretur?* I could lead you along into a Forrest of the most vn priestly positions, and vnchristian, vnsubiect-like practises, that ever were heard of. *Nudè nuda loquor,* I speake truthes truly. They are now become *mundi fabula*, & can no more lie hid, then the sunne in the firmament. I am sorie it should bee so. With a tender and trembling hand, I confesse, doe I touch the sores of friendes. Whereas, were I to deale against a professed enemy to the Gospel of Christ, I would sharpen my stile against him to the vttermost of my power, and cut, as with the point of a Diamond. But the Apostle hath taught me, *Non possumus aliquid contra veritatem, sed pro veritate:* wee can doe nothing against the truth but for the truth. *Amicus Socrates, amicus Plato, sed magis amica veritas.* Although, why should I cal the friends, whose violent and tumultuary spirits haue wrought so much trouble to Christian states? And therefore, *non verenda, retego. sed in verecunda confuto,* I uncover not the shame of father, nor brother, nor friend, but rather discover & confute things that were past all shame.

Rom. 13.

1 Tim. 2.

Bern,

2. Cor. 13.

But saie that the supreme magistrate, thus dared as you heard before, will not submit himselfe, nor admit the government so eagerlie pursued? What then? There are other *inferior magistrates* to stand in place: and *Nobles* were at first ordained by God to bridle Princes. A good doctrine. What if the Nobles make a conscience therein? Then is the land without anie magistrate at all, and the sword in the *peoples* handes. Belike the people themselves, when wee are fallen so low, are ἀνίπαλοι, *headlesse*, vnlesse they bee guided and directed by their presbyteries. These are not *gradus*, but *precipitia*, *steps*, but *downe-falls*. You see we are come at length to afaire passe: frō the head of authority, the eies of wisdom, eares of discretion, tongues of perswasion and grace, breasts of counsaile & direction, armes of true puissance and fortitude, to the very *fecte* (of obedience and subiection, they should be) they must needs proue, of disorder and Confusion. The feete rule all. A mere Cyclopicall state.

--- *ingens corpus cui lumen ademptum,*
A great and unwelady body without an eie.

Now in this ὕστρον ἁνέστρον, the world turned vpside downe, where the people commandeth all, what hath beene done to trouble the peace both of Church, and common wealth? Rather what not? The beginnings were tragicall, with the trumpet of *Sheba*, the tongue of *Shimei*, and not much lesse then the hand of *Zimri*; the proceedings tyrannicall, the ende in proceffe of time likely to haue proued more then intolerable. He prophecied not amisse of this way, when as yet shee lay in her cradle, as it were, and swathing clowts, and

was

was commended to the liking of an other nation, *Timetur altera tyrannis*, we are afraid of an other tyranny. (*Novus pontificatus*, a new popedom, was the iudgment of an other.) The stile may now be altered vpon the evēt of things, by those that write *teste meipso*, vpon their experience a thousand times, *Sentitur altera tyrannis*, we feele that which other feared.

For when they shall holde, that the supreme Magistrate *professing the faith*. (I speake not of *Numa*, nor *Nero*) I saie the supreme *Christian* magistrate (*cuius potestas sancta, sanctae leges, sanctus gladius*) hath authoritie ouer his subiects, not as they are *Christians*, but as they are *men*; authority ouer Bishops & Priests, not as they are such, but as they are *men*: (wherein I haue much wondred with my selfe, that they which abhorre poperie, so much, even in matters of ceremonies, should so nearlie approach to it in substantiall assertions;) that the king is no competent iudge in pulpit affaires; and as touching the law of God he shalbe indeed *vindex utriusq; tabulae*, an avenger of both tables; but as for the ordering of the Church, he may sit in the assembly as an *honorable member* of the church, to *vote* and *consent* with the rest, but not otherwise; when they shall giue him *potestatem facti*, but not *iuris*, power to execute, but not to ordaine; & *custodiam, vindictam*; not *constitutionem*, *promulgationem*; (which is to make him *carnificem*, their executioner alone saith *Erastus*;) and to yeelde him supremacie in causes Ecclesiasticall, is to take both swords from the Pope and giue them to the King, to pull downe a spiritual Pope, and erect a temporal: when they shal say,

Muscul.

that

49. Ela.

that the politicall government is subalterne to the ecclesiasticall, & *quasi inferius quoddam subsellium*, and as it were a lower kinde of Court; and that Princes themselves, though they bee the nursing-fathers of the Church, yet they are her *servants* too, and therefore must ever remember to submit themselves, subiect their scepters, & cast downe their crownes before her, yea *and to lick the very dust of her feete* (whereof I trust they will make an allegory, and not vnderstand by the *feete of the Church, the feete of Church men*;) and lastlie that *scepters, & crownes, and swords* are but pompous and glorious ceremonies; with a number the like positions: who will make question but their doings haue beene answerable therunto, in assembling themselves together at their pleasures, in proclaiming publique fastes, in making, and marring, and altering church orders; yea in compelling the magistrate himselfe to order, as if they were *Ephori Regu, tutors* and *overseers of him*, so far forth as to excommunicate his sacred person, and being excommunicate, that is, cast downe vnto hell, to deeme him vnworthy to hold life vpon the earth. Against which presumptions of theirs, if the King cannot helpe himselfe, let him be as an Idoll fastened to the wail, that hath hands without handling, and cannot driue the birdes from his head, nor wipe away the dust from his eies, or as a skarcrow that standeth idly in a garde of cucubers.

Mr Gwalter pastour of the Church at Zurick, who liued at that very time, when the breath of life was first breathed vpon the face of this new created discipline, in his cōmentaries vpon the first to the Corin-

thians the 5. Chap. besides sundry other places, sheweth his dislike of those, that are not contented with their christian magistrates, vnlesse they also haue their ecclesiasticall senates; nor contented therewith, are angry at other churches that haue them not. *Sed parcāt illi nobis &c.* saith he, *let them beare with vs*, and not be ouer-rash in passing their iudgment vpon vs, nor thinke euery shoe fitt to bee drawne vpon the foote of euery Church. He blameth them for their frequency of excommunications, wherby it may come to passe, that the number of the excommunicate may be greater sometime then the communicants themselves; & their *theatricall satisfactions*, to set offenders vpon the stage, & tire them out with immoderate penāces; but especially their excommunicatiōs against Kings, by which they become ridiculous both to them, and others,

Dum veluti lepores dare iura leonibus audent.

Surely I thinke when first they claimed their authority over people and pastor, they stretcht it with cords; but whē ouer Kings and the soueraignes of the earth they drew it with cart-ropes. For they then tooke vpon them without leaue, and practised without law, that which if the king should grant them, hee might likewise answer them, as Salomon did his mother in hir suite for Adoniah, *postula ei et regnum, you were best take the kingdome too*: it being no more possible there should be two *authenticke* authorities within one kingdome, then that one and the same bodie can beare two heads.

1. Reg. 2.

If any demaund the reason, how a Church disci-

pline so lately sprung, the time and place of whose breed is so wel knowne (one tearmed it *Talmud Sa-baudicū*) should be able to propagate it selfe throughout so many repurged Churches of Christendome, and carrie the protection and patronage of so manie excellent men, that at what time they cast vp the dregges of Antichristian corruptions, whereof they had laboured and lien sicke a long time, they should at the present so greedily drinke downe this delicate wine of humane plausible invention; let him breefly vnderstand. *Parents* it had of incomparable worth and credit in the Church of Christ, which begot it with the strength of imagination (I thinke they thought it good) bare it not without paine, and vvith much contradiction, brought it forth with zeale, nursed it with care, christened it with the *holiest* names they could devise, apparrelled it with the fairest colours & pretexts of scripture & the primitiue church, and so sent it forth into the worlde as *delitias humani generis*, the blessedst babe that euer any age of the world brought forth, bearing the right stampe of the *purest and surest reformation*. *Quis non in hunc errorem abripiatur ducibus Calvino & Beza?* (saide a learned father of our Church, though not of our nation, who like a *Tiresias* had in a sorte experienced both kindes of governments.) You are not ignorant vvhats Jerome held of Origen, *Malo cum Origine errare, quā cum alijs vera sentire*, he had rather erre with Origen, then thinke the truth with other men. *Anaxagoras nivem esse nigram dixit, ferre snē si ego idem dicerem?* *Anaxagoras* might say the snow was blacke, an other

Ad. Sa.

might

might not doe it. The fashon of the world is, *Pauciores ipsas sequuntur, plures nominaverunt, plurimi nomina magistrorum. I am of Paul, one crieth, an other, I am of Cephas.*

--- *Tutum est peccare auctoribus illis, Men hold it safe to erre by authority.* Of which men I will speake no worse, having been the sonnes of mine owne mother, and fathers of many sonnes begotten in the gospel of Christ, then Austin said of Cyprian, a glorious starre in the firmament of the Church, & one that lost his light for the testimony of the truth; *Sicut multa erant quae doctus Cyprianus doceret, sic erat & aliquid quod Cyprianus docibilis disceret; Learned Cyprian taught, and learned Cyprian might learne.* He maintained an error about the rebaptization of hereticks *cum octoginta fere Episcopis Africanarum ecclesiarum,* that no man may wonder at an *error* in the Church, an error of *continuance* (it lasted through many African Councels) upheld by as *worthy pillars* as the church had any. *Καὶ ἡμεῖς ὁμοιοπαθεῖς ἀνθρώποι ὡμεν,* may the best that dwel in mortalitie saie, (though their fames liue in their ever-living bookes, and their names are written in the booke of life,) *we also are men, we are no better then our fathers, we know but in part, we haue our affections and imperfections, errors, and escapes & blemishes, as all other men.*

It is not to bee thought, but their grounds were firme & vnmoueable, wheron they staied themselues. According to the rule of Tertullia, *id verius, quod prius, the elder the better,* they haue made their discipline the of-spring of Christ & the most anciēt apostolique

6. De bapt.
cont. donat.
26.

1. De bapt.
cont. donat.
18.

A& 14.

De praescr.

Church; frō whence they perswade themselves, they are able to deriue it along throughout all ages (as by certaine *ruins*, they say, rather *traces* and *foote-prints* in the writings of the learned may appeare) downe to these present times, hence-forth of force to continue to the worlds end.

Our answer to this hath beene, *whilest the husbandmen yet slept*, and being not thoroughly awaked vpon better advise, suffered these *tares* to grow vp in the Church, carried (it seemeth) with the streame of a common receiued opinion, that such *presbyteries* had erst beene, our answer hath beene I lay (admitting that antiquitie that neuer was) yet that one and the selfe-same forme of Church-policie besitteth not all times, and al places; but according to the variety thereof *recipit, imo exigit, reseiveth, may requireth* variation of orders. The answer was verie iult. For who can conceiue, that one and the same fashion can accomde vnto her in hir infancy, and fuller growth, persecuted, & in peace, flying with the *woman in the wildernesse*, and resting as the *doue in the arke*; lying in the *caues of the ground*, & sitting as a *Queene* vpon a glorious seat; sometimes vnder an heathen Emperour, sometimes a Christian; now an Arrian, and then orthodoxe again; at one time dwelling in Ierusalem, *a citty built at vni-ty within it selfe*; at an other diffused into a large and open region; whilest thec is *pusillus grex*, *a little flocke*, and when her children come flocking by troupes, *as Doves to their windowes*; lastly in the daies of hir marriage (if I may so speak) and in the daies of hir widowhood, *when the bridegrome is taken from her*; in the full

floud,

floud, Ocean, and redundancy of the miraculous gifts of the holy Ghost, and when she is reduced to a measure and stint, but of ordinarie graces? You may aswell shape a coat for the moone waxing, waning, chāging into so manie formes, as let downe one manner of discipline for the body of the Church. They call it the Churches *Liverie*; which I see not but in the sommer of hir peace may be of one stuffe, of an other in the winter of hir troubles. Say these elders had beene in the Primitive Church: (as they neuer vvere) therefore to continue? *Si revocas temporum illorum mores, primam conditiones & statum quoq; illorum revoca;* If you vwill call backe the uses of those times, make the state of our times equall vnto them, and put vs vnder a pagan Emperour, and persecution againe. *Gloria filiae regis ab intus, the internal beawty of the Church is alwaies the same, but hir outward garmēt is of diuers colours:* and requisite it is that it should be soe: for if there were no alteration, ceremonies would be taken not to be ceremonies, but matters of substance. To conclude, Tertullians rule is infallible, *Regula fidei immobilis, irreformabilis, cetera disciplinae & conuersationis admittunt novitatem correctionis.* One body, one spirit, one lord, one faith, one baptisme: One gouernement, one policy, one ceremony, one discipline was neuer spoken.

But that is not the buckler we hold forth against them at this time. Let them lead vs into these cellars of the bridegrome (as the phrase of this booke is) and from the vessel of any one sentence or syllable therein draw out vnto vs, the smallest drop of assurance, that

Muscul.

Psal. 45.

De vel. virg.

Ephes. 4.

euert this presbytery was instituted by Christ or his Apostels, and wee are ready vpon the sight to ioine hands with them. But I verily assure my selfe, vnlesse they will wrest and peruert scriptures, and in steed of the naturall milke it giueth, inforce out the bloud of violent interpretation, and cause it to wake a mile or two farther for their fanfy, the euert the holy Ghost meant it, there is not one word to be found, that assertaineth this opinion.

I finde in the booke of Christ a double presbytery mentioned; one of the *Iewes*, whereof Paul speaketh Act. 22. 5. the cheefe priest doth beare me witnes, *ὁ πᾶν τὸ πρεσβυτέριον*, and the whole state and consistory of the elders. From thence was he armed with letters and power to Damalcus, to persecute the Saints: albeit the flower and strength of this presbytery was then cropt, what by the kingdome of Herod, & what by the Roman Lieutenantship: the other of the *Christians*, whereof we read 1. Tim. 4. 14. *Neglect not the grace, which was giuen vnto thee &c. per impositionem manuum τῶ πρεσβυτέρου*; of the cōpany of the elders. But neither doth the former of these proportionate, nor the latter import any such presbytery as is now exacted.

That of the Iewes they suppose, though it conclude not directly, yet it alludeth at least, and giueth some warrant to the Christian eldership. Allusions are not demonstrations. And simply to inferre frō the law to the Gospel, frō Moses to Christ, frō his temporary iudicials & tribunals, to the perpetual policies & iudgment-seates of all Christian states, from *Canaan*, to the whole world of *Christendome*, is no warrantable

consequention. But nearer to the purpose. In those *Synedrions* and Countes of of the Iewes, whither that great and principall, metropolitically, parliamentary assembly, or whither their inferior and subordinate sessions, consider in breife with me these 4. points; 1. the *persons*, 2. the *places*, 3. the *pleas*, 4. the *power*.

1 The *persons* (besides priests and Levites, which were *ad subsidium* (saith Iosephus) for assistance to the ciuill magistrate, for direction in doubts and difficult cases of the law, for the lord in things appertaining to God 2. Chro. 19.) those I say of the other sort, whither they were suggested by the counsaile of Jethro Exod 18. 21. and againe repeated by Moles Deuter. 1. 15. they were all to be wise and knowne men, chiefe of the tribes, whom they made Captaines over thousands, and hundrethes, and fifties, and tennes, only in the smaller matters: or whither those seauenty appointed by God himseife for weightier affaiers Num. 11. Moles must knowe them to be of the elders of the people and gouernours over them. verl. 16. Or adde vnto these from the first of Num. 16. the *twelue princes* for the twelue tribes, they were famous in the congregation, princes of the tribes of their fathers, and heads over thousands of Israel. Lastly by commission from Jehosophat, 2. Chron. 19. 8. none were designed to these gouernments and iudgments but the chiefe of the families of Israel.

2 The place for important businesses, that which the Lord himseife should choose, 17. Deut. 8. (sometimes Shilo, sometimes Ierusalem) or for easier causes, the citties throughout all the tribes, Deut. 16. 8. or all the

strong

strong citties in Iudah. 2. Chron. 19. 5.

3 The causes, such as fel out in *Cōtrouersy* betweene a man and his brother. Deut. 1. 16. *betweene bloud and bloud, plea and plea, plague and plague,* Deut. 17. 8. *betweene law and precept, statute and iudgement,* 2. Chron. 19. 10. Where *Amariah* the Priest was ordained *chiefe in all matters of the Lord,* and *Zabadiab* a ruler of the house of Iudah was *for all the kings affaires.*

4 Lastly their power was: *The people shall heare, and feare, & not doe presumptuously; and that man that shall doe presumptuously, that man shall die,* Deut. 17. 12. The persons you see then, none but principall, the places *cathedrall*, the causes *univerfall*, the authority *peremptory and finall*. Lastly (which may be ioined to the other) sith God and the King both haue their seuerall agents and aduocates, the proceeding equall and vnpartiall: Let them now frame their presbytery out of either of these two. Vnlesse they will turne *Citties* into parishes, and villages, and hamlets; *magistrates*, *priests*, and *leuites* into priests and people without magistrate; and *regem* himselfe sometimes into *reum*; and bring Moles to his owne barre; vnlesse *Princes* into mechanistes and artificers; *heades* into heeles for the most part, and perhapps into tailes, as the scripture speaketh; vnlesse *sword* into keies, *death* into Church-censures; *Corporall* into spirituall; *Ciuill* into sacred & ecclesiasticall, which were to turne *Ilium* in *Italiam*, and to make a *μεταμόρφωσις* *transmutation* of al things, not far vnlike the *transubstantiatiō* of papists, as one compared it, they can never extract their presbytery

out of those assemblies.

Notwithstanding they haue brought theſelues in beleife, that our Saviour then transferred the Synedrion of the Iewes into the Christian Church, when hee gaue that direction, *Mat. 18. 15.* concerning offences: *Dic ecclesia, tell the church.* A place not easie to be vnderstood, because *ecclesia* is πολὺσημον, a tearme of diuers acceptions. It signifieth *multitudinē ad aliquid*, an assembly of anie qualitie, or to any purpose whatsoever, whither it be ἐννομος or ἄνομος, lawful, or vnlawful, sacred or prophane. What *Dic ecclesia* truly meaneth, *dicant qui possunt* (S. Austin of an other subiect) *sit amen possunt probare, quod dicunt; ego me ignorare confiteor.* Howbeit their argument is in danger loone to be overthrowne: *tell the Church*: therefore no Church in al Christianity whither to resort for releife of our grievances, but this miscellane church of the of the presbyterie? For our better examinatio hereof;

Abulenſ.

1 Certaine it is, that the offences there meant are priuate and personal, and such as lay in the power of the partie offended to burie in secret without farther discouerie, *ἐὰν ἀμαρτήσῃς εἰς σε*, if thy brother shall offend *against thee*, and, if he shal heare *thee*, *thou* hast gained thy brother, there may be an end without farther complaint, which in publike scandals and crimes against God and his church may not be.

2 From the apparāt degrees of proceeding against such trespassers, as. 1. *μεταξύ σου καὶ αὐτοῦ μόνου*, *between thee and him alone*; 2. *ἢ ἑνὶ ἢ δύο*, *one or two more*; 3. *ἢ πρὸς τὴν ἐκκλησίαν*, then *tell the Church*, Chrysostome collecteth, *videtur non supplicij, sed emendationis gratia id fieri;*

you see the ende proposed in this course is not punishment, but amendment: therefore no need to bring the matter into open Court, there to receive chastisement.

3 It seemeth the Church is not *oier* and *determiner* in these complaints, because there is added in a fourth place, *If he heare not the Church, let him bee unto thee &c.* but the presbyteries I hope will both *heare* and *determine* all that cometh before them.

4 It is not said, if he heare not the Church, let the Church excommunicate him (as the presbyteries do over-often) but *iso 66. 1. Let him be unto thee, as an Ethnicke or Publican.* So that he is sent backe againe to the plaintiffe, as it were to censure him. As much as to say, *Immedicabili morbo laborat* (Chrysost.) *he is incurably sicke: Relinque illum morbo suo* (Erasm.) *leave him to his disease: Deo Curandum* (Abulens.) *to be cured by God himselfe. Noli illum deputare in numero fratrum tuorum, neq; tamen salus eius negligenda est* (Austin) *Esteeme him not in the number of thy brethren yet so, as without neglect of his salvation. How may that bee? amputetur a familiari consortio* (Erasm.) *abstineas ab eo ut confundatur* (Origen) *Hold no familiar acquaintance with him, that thou maiest put him to shame.*

5 Finally there ought to bee no doubt, but this was spoken to the Iewes, because the reproach is, *sit tibi tanquam Ethnicus, let him be unto thee, as an heathen:* there being no nation vnder heauen, that disdeigned and detested Gentiles saue the Iewes alone. *Ethnicus, ex quibus deinde composita erat ecclesia, preceptum dare noluit, ut seipsos fugerent.* He gaue no precept to the Gē-

tiles, of whom the Church was afterwards composed, to shun themselves. He would rather haue said, if hee had spoken to the Gentiles, *sit tibi tanquam Iudaeus*, let him be as a Iew vnto thee. What is all this then to vs Christians?

6 Shall wee further aske the mindes of the learned for the clearer explanation of these words? One telleth vs, *Non ad synagogam ablegat suos*, hee remitteth not his disciples to the synagoge, for redresse of their wrongs. There was little helpe to be hoped for, where they presentlie excommunicated all that but protest Christ. Another helpeth out the reason, *Erat tū ecclesia adulterata* the Church that then was, was adulterated, and therefore vnmeeete to bee iudge over Christians. Was there no church of Christ which they might repaire vnto? Yes, *fuit illorum temporum Ecclesiola* in deed, there was a little church at that time; but *ecclesia facies nulla*, that Church had no apparance without. Nay, *nulla adhuc ecclesia* wil a third say, there was not any Church at all. And yet we are willed, you heare, to tell the Church. Which some say was an order appointed by CHRIST to last to the worlde's ende: others, no generall rule prescribing to the Church for all ages, but a temporarie precept like those other in the Gospell, *Go not into the waye of the Gentiles*; and *posseſſe not ſiluer nor gold in your purses*. S^r. Ierome saith, *Dic Ecclesie*, is as much to say, as *multis dicendum est, ut detestationi cum habeant*, tell many to make him hatefull vnto them: *ut qui pudore non posuit, saluetur opprobrijs* that whom honestie and ingenuity could not, disgrace may reclaime. S^r. Chrylstone

Gloss. nou.

Caluin.

Brent.

Bucer.

Caluin.

Gloss nou.

Brent.

saith, *ecclesia*, that is, *his qui praesidet ecclesia*, the rulers of the Church. Carth. ioineth the both in one, *vel congregationi communiter, vel praelato, id est, iudici*, either the cōgregatiō at large, or the prelate, that is, the iudge: nō quod ipse sit multitudo, sed *praest multitudini*, Abulens. not that the prelate is the whole multitude, but because he is chiefe ouer it. Aquinas likwile both. *Ecclesia*, that is, *vel toti multitudini, ut cōfūdatur, vel iudicibus ut corrigatur*; either the whole multitude for his cōfusiō, or the iudges for his correctiō. Lastly Erasmus both: *ut vel multitudinis cōsensu, vel eorū autoritate qui multitudini praesunt, emendetur*; th it either by consent of the multitude, or authority of those that are ouer the multitude, he may be amended. Some say, *Dic ecclesie* that is, *in cātu fidelium, in quo verbum & sacramenta recte administrantur*; in the assembly of the faithfull wherein the word and sacraments are rightly administered. Others to the cōtrary: *Nemo ita accipiat quasi in publica concione*, let no man vnderstand it so as if in a publique auditory: for *nec ratio, nec vsus suadet congregandā esse ecclesiā* (saith Caietan) it stādet h not either with reason or custome, that the whole Church should be troubled about a priuate fault. Lastly they are but of yesterday, that tel you *Dic ecclesia* is no more to say, then *Dic senioribus et Doctōribus personam ecclesiae representantibus*, tell the elders & Doctōrs that represent the person of the Church: whereas it should be, *rem defer ad certos illos iudices, qui ex vniuerso corpore ecclesiae in magistratum legitime sunt electi*, deferre the matter to those select iudges which are lawfully chosen to the magistracy out of the whole body of the Church.

Now

Aret.

Bucer.

Illyr. & c.

Brent.

Now summe vp all into one. 1. Not to the Synagogue why? 2. that Church was adulterated. 3. the other was but a little Church. 4. had no face of a Church. 5. no essence. 6. an order to the worlds end. 7. a temporary precept. 8. elders and doctours. 9. Certaine and lawfull magistrates. 10. in the assembly of the faithful. 11. not in an open auditory. 12. multitude in common. 13. presidents over the multitude. How is it possible out of a place of scripture, so variously interpreted by ancient and moderne writers to make faith and perswasion to the world, that the Church intended by our Sauour is that Church, which they labour for?

But they haue other subsidiary scriptures, especially where the *Christian presbytery* is more expressly named, that make without controuersy for their purpose. By name, that to Timothy 1. and 4. *per impositionem manuum presbyteris*: which though some haue expounded the office and ministration it selfe, which Timothy then receiued, yet grant it importeth an order and company of men from whom he receiued it, the very *imposition of hands* there named doth sufficiently discharge them from being lay-elders. There was a presbytery, we deny not, in the primitive Church, that is to say a *colledge* or *conuent* of presbyters, assistants to the Bishop: which Ignatius in an epistle to the Trallians calleth *σύνδεσμον ἀποστόλων*, a *knot of Apostles*: and afterwards asking what that presbytery was, *τι ὁ πρεσβυτέριον*; answereth himselfe, *σύστημα ἱερὸν, σύμβουλοι καὶ σωεῖς εὐταὶ τῷ ἐπισκόπῳ*, an *holy congregation, counsaillours and coassefours to the Bishop*. And for these at the time of ordination to hold their hands

upon the heades of presbyters and deacons *juxta manum episcopi* (as you haue heard before) *neare the hand of the Bishop* was agreeable to a Canon of the fourth coūcel of Carthage.

There remaineth one place more 1. Tim. 3. 17. which they hold as a Delphian oracle, their *Deus Terminus*, that yeeldeth to none, an vnremoueable argument never to be answered.

The elders that rule wel, let them be accompted worthy of double honor; especially those that labour in the word & doctrine. This is the mine wherout the whole body and frame of their consistory is digged, *pisturs*, where it is said *ἐν λόγῳ*, in the word, *Doctours*, out of the next, *καὶ διδασκαλία* and *doctrine*. Their *lay elders* out of the former, *οἱ καλῶς προεστώτες*, the elders *that rule well*. where *καλῶς προεστώτες* is the *genus* common to both kindes; but the *essential difference* that giueth name & being, is *κοπιῶντες* and not *κοπιῶντες* *labouring and not labouring in word and doctrine*.

Μάρισα, especially is their Mercury to interpret a'l; a signe of discretion and distinction to passe betwixt the gouernours of both these sorts. Their illation is, *there were elders that ruled well, and laboured besides in the word and doctrine; therefore there were other elders that ruled and laboured not &c.* This is the *Gorgons head* that amazeth and amateth al that looke vpon it. it were quickly answered, by the iudgment of a learned diuine vpon this place, *Calvinus primus est qui locum hunc de senioribus exponit*, that exposition then belike is not very old. But for fuller satisfaction,

1 All the fathers of the Church that euer interpre-

Adr. Sa.

red

ted this scripture, Greeke, and Latine; I adde vnto the the *schooles*, and to those the later writers, (such of our owne times except, who Pigmalion-like are fallen in to admiration of their owne worke) I averre cōfidently, they all vnderstand the place of ποιμένες, διδασκαλοι, *dispensatores verbi, pastours, Doctours, dispensers of the word, &c. iudicant, pradicant, so they thought, & so they wrote and published.* We may deliver their opinion summarily in one word of Caietā. *Nomen presbyteri hoc in loco ordinis est; The name of elder in this place is a name of order.* Then where are their *lay* elders?

2 Τίμη, which signifieth both *honour*, and *allowance*, from the iust correspondences and circumstances of the place, is rather to be rendred in the later sense. So Chrysostome vnderstandeth it, τροφὰς καὶ σκευάσματα, καὶ τὸ ὑπὸ ἀναγκῆς χορηγίαν, *nourishment and raiment, and the subministration of necessary things*, whereof he giueth the reason, which never any law of God, nor any rule or example of the Church of Christ awarded to these *lay* rulers.

3 The *double* that is here spoken of, (not the compensation of those that rule ill, for they are quite excluded, and deserue nothing; but of such as *rule well*) is not in comparison with any *lay* governours, but *double* (saith Chrysostome) ἢ πρὸς τὰς χήρας, in regard of *widdowes*, ἢ πρὸς τοὺς διακόνους, in regard of *deacons*, both which were to haue their maintenance, though not so much as others, ἢ ἀπὸ τῶν πολλῶν φήσι, *simp'y when he saith double he meaneth ample.* So saith Theodoret, *duplici*, that is, *ampliori*; or *double*, & of sic̄, et doctrina (Jerome) *both for their office and for their paines; or*

Chrysost.
Oecumen.
Theodoret.
Theophyl.
Jerome.
Ambrose.

double, & reverentia, & subsidij (Aquinas) both of reverence and maintenance; or double sibi, & suis (Winton) both for themselves, and those of their charge.

4. *Málista*, especially, which they make, as it were, the hindege and rudder to turne all about, doth not with those learned distinguish betwixt preaching, and not preaching elders. First, *Non dicit qui praesunt, sed qui benè praesunt*, saith Caietan, as Oecumenius before him. But who are those? *Qui super officium superintendendi adiungunt & laborem*, who to their office of superintendencie and oversight put also their industry. So as, *nihil est hoc verbum Maxime* (with some) *sed explicatio benè*: Especially in the later member doth but explicate well in the former: (Carthus.) *Qui verè presbyteros agunt, qui non solum integritate vitæ praevalent populo, verum etiam laborant in dispensatione sermonis evangelici* (Erasmus) goodlivers, & paineful preachers. How many interpretations might bee brought to divert and disappoint their lay governors? If either there were such as but read and administred Sacraments in the Church, and preached not (as the most reverend Archb. of Canterb. last deceased proveth at large) these may *καλῶς προϊστάσθαι*, rule wel in their places, & be worthy of their due regard, though not equal with others: or if there were good Bishops, which overworne and wasted with years (whereof S^c. Ierome spake, *Et nos nostra habuimus tempora, VVee also had our times*; and againe, *Ego quondam miles, nunc veteranus*, I was once a souldiour, now a Veterāe) could not labour in the word and doctrine, as aforetime, but pleaded their priviledge of age, *Nobis debetur otium*; yet these

Aug. ep. 13.

ep. 14.

Id.

might

might continue their estimation of good governors, and deserue their honour: or if there were those, that albeit they did *πονεῖν* in the word and doctrine, that is, take ordinary and convenient paines, yet they did not *κοπιᾶν* (the word here vsed) put themselves to exceeding and distresful labour, either by bodily travaile vp and downe, *vsq; ad lassitudinem ossium*, even to the *wearying of their bones*, whilst others kept their homes, or not without hazard of their lives, because in time of persecution the *especialty* and difference of honour might bee allotted to such men: or lastly the Apostie might meane that it was not enough to liue wel, *καὶ τὸ βίω διδάσκειν φιλοσοφίαν*, to teach Christian philosophy by good life, to make themselves examples to their flockes, (some having held an opinion, *μὴ δεῖσαι λόγον*, *ἀλλὰ βίον*, that good life was enough to a good ruler.) *Δεῖ γὰρ τῆς ἀπὸ τοῦ λόγου διδασκαλίας*. For there must bee instructing by word of mouth; else in matters of controverſie (*περὶ δογματικῶν*) what doth life availe? For which cause with other Episcopal qualities *καὶ τῇ φιλοξενίᾳ, καὶ τῇ ἐπιεικειᾷ*, with *hospitality, modesty & the rest*, *ἀριθμεῖ διδασκαλικὸν* the Apostle numbred *aptnes & ability to teach*. So then the genuine and true sense of the words by analogie of this whole scripture, and iudgement of the learned is: The *elders* not Lay, but Cleargy, which *governe well sibi, familijs, gregibus, themselves, their families, their flockes, are worthy*, whither of high regard, or abundant supply, or both, it skilleth not: *especiallie those that labour in word and doctrine, not Pastours & Doctours distinct; but in verbo scientibus, in doctrina ignorantibus* (Anselm.) in the word to those that know

Chrysoſt.

Oecum.

Chrysoſt.

1. Tim. 3.

already, in doctrine to those that are yet to learne; in verbo exhortationis, in doctrina instructionis (Carth.) in word of exhortation in doctrine of instruction: in verbo exhortatorio affectus, doctrinâ instruyente intellectum (Caiet) exhortation for the affectiōs, instructiō for the understanding. Where *μάλιστα* especially, needeth not be aduersative, or a particle of discretion, but may be put ἐξηναντίας to serue for interpretation, they that rule well, that is to say, they that labour &c. nor doth it signify praesertim especially, for the they thinke it should haue bene *μάλιστα δέ*, with some other helpe put to it; but plurimum earnestly: nor is it praepositum, a particle of praeposition set before the verbe, but appositum of appositio, to be construed after it in this sense, maximè laborantes, that is, laborantes maximè. Or if they will needs haue it distinctiue & to make a difference betweene two sorts, yet doth it not followe of diuerse persōs, but parts of their calling; not subiects, but respects; not generum, but munerum, kindes and professions of men, but branches of their function. As if you should say for example sake, the Ministers that rule well in attendance and care of their flocks, and that labour in word and doctrine, are worthy of double honour; especially those that seeke and maintaine the peace of the Church: in which speech the persōs are still the same that were, but their qualities & duties diuersified. Or thus: the King that ruleth his people wel, and laboureth the good both of Church, and commonwealth, is worthy of double honour, both of allegiance, and allowance from his subiects; especially he that taketh vp the crosse of Christ, and beareth his

Ioule in his hands, as ready and as likely to lay downe
 his life for defence of the truth, as any of his subiects.
 Lastly, what mine opinion of this sentence in hand is,
 can no way better appeare, then by a parallel peece
 of scripture 1. Thes. 5. at the 12. vers. Compare it with
 this to Timothy, and you shall find not the morning
 and evening lūens more like. Now we beseech you bre-
 thren that you knowe them, which labour amongst you,
 and are euer you in the Lord, and admonish you: that you
 haue them in singular loue for their worke sake. For
 goes to Timothy, you haue προϊστάμενοι here, from
 the same theame. *superiors* in both; there κοπιῶντες, and
 here κοπιῶντες, in both *labouring*; for worde and doctrine
 in the one, in the other, συμβουλῆς, *admonition*: there δι-
 πλῆτιμῃ, *double honour*, here ὑπὲρ ἑκπρωῦ, *singular loue*;
 Lastly the reason is here giuen of this superabundant
 affection towards thē, διὰ τὸ ἔργον, *for their worke sake*,
 which is the truest implied cause of *honour* in that o-
 ther place, sith μέγιστα κοπιῶντες is no more to say, then
especially for that they labour amongst you.

But it hath fared with our brethren in this case, as
 with him that stood on the Key at Athens, and euery
 ship that was arriuing towards the hauē he cried was
 his: so they wheresoeuer they haue met with any word
 though but common and generall, and diuersly ex-
 pounded, yet that beareth any the least propension
 and fauour towards the vpholding of the eldership,
 presently they conclude that very *species* and sort of
 all others, which they most fancy: as if all windes blew
 for their gouernment, and none else.

Thence they inferred from the 18. of Math. *Tell the*

In Apol.

Church, Ergo no Church there but this presbytery. Thēce from the rule to Timothy, The elders that rule wel &c. therefore these lay elders. Thence, from the 12. to the Rom. he that ruleth with diligence, therefore these rulers. And 1. Cor. 12. bycause κυβερνήταιs, gouernentes, is one of the giftes of the holy Ghost there named, therefore this gouernment. Bycause Tertullian hath, Præsident apud nos probati quiq; seniores, their gouerne with vs none but approued senious: And Ierome vpō Eſay 3. Nos habemus in ecclesia senatum nostrum, catā presbyterorum, we haue in the Church our senate, a cōpany of presbyters; & vpon .Tit. 1. Communi presbyterorum consilio regebatur ecclesia, Churches were gouerned by a common counsaile of presbyters; quorum sine consilio nihil agebatur in ecclesia, Ambr. vpon 1. Tim. 5. without whose counsaile nothinge was done in the Church: (which may be well vnderstood of elders in yeares & experience & grauity, hauing some tēporary commission to assist in ordering the Church, but no ordination perpetuall & diuine, as is now vrged;) therefore these & none others are those præsidents, and senators, and advisers intended by the fathers.

I am now at an end: And I hartily wish in the bowells of our Sauour there might at last be an end of all these controuersies: that in variety of opinions our brethren would propose to themselves the example of the ancient fathers, of whom it is laide, *sanctorum patrum disputationes non contentiones, sed collationes erant*; the fathers conferred and reasoned about matters in question, contended not. It is agreed betwixt S^r Ierome and S^r Austin before they dispute

ut veritas superet, that truth may bee the conquerour:
Cumq; tu viceris, saith the one, & *ego vincam*, si errorē
meum intellexero; et è contrario me vincente tu superas:
 vpon that condition, whither you or I winne, wee both
 winne by understanding our errors. Cyprian (of whō
 before) though dissenting in iudgement from other
 learned of the Church, yet never severed himselfe, &
 perswaded others likewise not to doe it: *Et si se ille se-*
parasset, quàm multi sequerentur quantum sibi nomen
inter homines faceret quanto lōgius Cyprianista, quàm
 Donatista vocarētur? Cyprians breach with the church
 would haue drawne many followers after him, and haue
 spread the name of Cyprianists, farther then Donatistes.
 But in whom there is more then this, a willing & wil-
 full disturbance of the churches peace, I would in the
 name of God they were thoroughly perswaded, that
 they are as strictly bound to preserve *unum*, as *verum*,
unity, as *verity*, *pacem*, as *fidem*, the quiet as the faith
 of the Church: and that there will bee little difference
 held at Salomons rent-day, whither they haue woun-
 ded the head, which is Salomon himselfe with hereti-
 cal opinion, or whither lacerated and rent in peeces
 his body with schismaticall distraction. *Ecclesia est illud*
corpus Christi, quod charius habuit, quàm quod tradidit
morti. He gaue his naturall body to death to redeeme his
 mystical, which was much dearer vnto him. Dico & ob-
 testor (was the fearefull protestation of S^r. Chryso-
 stome) *ne quis dicat, nemo dixit, ignoramus, non puta-*
vimus peccatum: I say & protest that no man may plead
 ignorance, *ecclesiam scindere non minus est peccatum,*
quàm in haeresin incidere, schisme in the church is as

1. De bapt.
 Cont. Donat.
 18.

Ad Ephes.
 homil. 11. mor

Cyp.

great a sinne as heresie. And, from the iudgement of an holy man (*dixit vir sanctus*) *inexpiables culpa, nec sanguine eluitur macula ista*: the fault is unexpiable; the blood of martyrdom cannot wash out this spot. I now call to minde a dialogue that Tully hath in his bookes *de legibus*; where interloquution passeth betweene 3. Philosophers, *Quintus, Marcus, and Atticus*. The argument was *de finibus bonorum & malorum*. The first beginneth, *Controversam rem & plenam dissensionis inter doctissimos*: a matter of great controversie and debate amongst the most learned: the second, *sed aliquando tamen iudicandam*, yet it must be determined: the third, *quæ istuc fieri potest A. Gellio mortuo*? how can it ever be since *A. Gellius* is dead? *Quintus* replieth, *quid tandem id ad rem?* what is that to the matter? *Atticus* answereth him, I haue heard that he called all the Philosophers at Athens into one place, and earnestly laboured them to set some end to their controversies; *quod si essent eo animo ut nollent atatem in litibus conterere, posse rem convenire*: if they were of that minde that they would not spend their daies in strife, they might come to agreement. Blessed be the name of God, we haue no such impediment to the composing of our controversies. Our *A. Gellius* liueth (and long may he liue, even for ever and ever.) But why doe I borrow a prophane name? Rather out of my text, our *Salomon*, our *Pacificus* liveth, who after the Prince of our peace, hath best interpreted this name amongst vs; who hath turned swords into sithes, and speares into mattocks, and set peace within the borders of his owne kingdomes and of nations about vs. Whole first & formost care hath

bin not only to *plant a vineyard* (even to build Churches where Churches were not) but to plant it in *Baal-hamon*, in rich and fertile ground, to endow it with land and living, *to bring tithes and oblations into the storehouse, that there may be meate in the house of the Lord* for Prophets and their sonnes after them. A good and gracious *Araunah*: of whō it is witnessed, 2. Sam. ult that hee gaue to the king and *as a king*; both his *threshing flore for an altar*, and *his oxen for sacrifice*, & *his chariots and plough-harnesse for fire*. Our King and *as a King*, hath taken no lesse care out of his royal & religious hart, both *for altar. sacrifice, & fire*, for church, and maintenance to it. And finding by experience the miserable policie of that discipline, which hath brought vpon the ministers of the gospell *verissimos labores & certissimam egestatem, vntinted paines and vndoubted perurie*, having turned the livings of the Church into *Nunries* (one saith) I know not his meaning, vnlesse he vnderstand *Noures*, or *non entra*, (as you heard the last day) seeketh by all princely meanes to put bloud into the veines of the Church againe, which many *daughters of the horseleach* haue suckt out, & to bring backe to life that *presbyterium, liuelyhoode* of the Church, which many a *Iulian* hath done away, and to the profligation whereof, even that *presbyterie*, whereof we speake, hath beene accessory. There wanteth nothing, for ought I see, but so much wisdom and grace and thankfulness in vs that are the *keepers* of the vineyard, as to embrace the opportunity of time now offered vs, which our fathers before vs would haue beene glad of, and posterity after vs har-

Mal. 3.

rily

tily with for: and all contentions laide aside, ioine hande and heart with his religious Maiesty in propagation of this *vineyard*, and propugnation of the gospel and faith of Christ; whose life more precious then thousand of ours (as the people spake of Davids) is a thousand times more sought after, then any of ours; as if the enemies of God and his maiesty had decreed amongst themselves, as the Aramites against the King of Israel 1. reg. 22. *fight neither against great nor small, save only against the King of GREAT BRITAIN* and his OF-SPRING. Our Kalanders of so many *black & fatal* daies, wherein there was but a *step betwene him and death*, shal record to posterity his faithful and constant dealing with the covenant of God, and cause them to blesse his memory, and speak al good of his name: Which to be done in our daies, whom it rather concerneth in duety to acknowledge, and who reape the fruit of his vertues, is accompted the *solacismes & barbarismes of the Court*, & those that shal do it, the *kinges parasites and flatterers*. They are deceaued that so thinke: there is no such solecisme nor barbarisme in it. It is true *grammer loquution*, or rather sound *chappell & church diuinity* to blesse where God hath blest. If an angell from heauen were the subject of my speech, I would not call *sowre*, *sweete*: my tongue should rather cleaue for euer to the rooffe of my mouth. Shall I not therefore cal sweet, sweet? & conferre honour (euen to the honour of Gods owne name, ioy of our hartes, encouragement and prouocation of so illustrious iustrumets to go on their course) where God hath conferred it? Surely I wil: and there-

fore J conclude with that of the Queene of Saba to Salomō, *blessed be the Lord thy God which loued THEE to set thee on the thronē of Britaine, by cause the Lord louea BRITAIN for ever, & made thee King to doe a quity and iustice.* O Lord giue thy iudgments to the King & thy righteoulnes to the Kings sonne. And as Iacob prophecied of that sceptre, that it should not depart from Judah til *Shiloh* came, so if thy holy will be, let not the sceptre of these Kingdomes depart frō our *Iacob*, our *Salomon*, our *pacificus* and his *Line*, till that *Shiloh* come againe. To whom with the father & the holy ghost, al might and mercy be ascribed in his Church for euer.

1. Reg. 10.

Gen. 49.

FINIS.

Faults escaped in the printing amende thus.

Pag. 1. l. n. 2. for *fruits*, read *fruit*. p. 3. l. 21. for *intelligibilibis*, read, *intelligibilis*. p. 8. l. 14. for *animarum mearum curam*, read *animarum curam*. p. 30. l. 4. for *criptures*, read *scripture*. p. 33. l. 17. read *of the* but once. p. 38. in the marg. for *Act. Sa.* read *Adr. Sa.* p. 43. l. 7. for *suēns* read *sunnes*.

